

RONALD E. EMMERICK

THE KHOTANESE *SUMUKHASŪTRA*<sup>1</sup>

One of the few Khotanese Buddhist texts that has survived intact is the *Sumukhasūtra*. The text is found on a long Chinese scroll bearing the siglum Ch c.001 in the India Office Library in London, where it encompasses lines 852–1061. As the colophon (§ 100 below) indicates, it was written in Śacū 沙州 *sha zhou* in a hare year that is thought to correspond to AD 943.<sup>2</sup> It was written by request of a patron called Śām-khīnä Hvā': Saṃgakä (§99).<sup>3</sup> The name Saṃgaka is known from other sources in Khotanese<sup>4</sup> and was presumably the Buddhist name adopted by a man called Hvā': 王 Wang, who held high office, since he uses the title 上卿 Śām-khīnä, which was the title of a minister of high rank.<sup>5</sup>

The *editio princeps* of the *Sumukhasūtra* was published by H. W. Bailey in his *Khotanese Buddhist Texts*, London 1951, pp.

---

<sup>1</sup> The text is often referred to by scholars as the *Sumukha-dhāraṇī* on account of the title found in the Tibetan Kanjur and the fact that there is frequent reference in the text itself to the *Sumukhadhāraṇī*, but it is called *Sumukhasūtra* in §§98, 99 of the Khotanese version.

<sup>2</sup> See R. E. EMMERICK, *A Guide to the Literature of Khotan*, 2nd ed. Tokyo, 1992, p. 22.

<sup>3</sup> On him see G. DUDBRIDGE and R. E. EMMERICK, "Pelliot tibétain 0821", in *Studia Iranica*, 7. 2 (1978), pp. 283–285.

<sup>4</sup> References in *Indo-Iranian Journal*, 28. 3–4 (1978), 254.

<sup>5</sup> See no.4987 in Charles O. HUCKER, *A Dictionary of Official Titles in Imperial China*, Stanford, 1985.

135–143, but no complete translation has previously been published. In view of his valuable contributions to the Sanskrit text of the *Sumukhasūtra* it is appropriate to dedicate this edition and translation of the Khotanese version to Gregory Bongard-Levin.

The Khotanese text presented here is based on a fresh reading of photographs of the manuscript. Attention has not been drawn to differences in Bailey's edition. In the translation I have added within brackets the corresponding Sanskrit where it is known to me from the articles of Bongard-Levin and K.Wille.<sup>6</sup>

### Sumukhasūtra

#### § 1 Ch 852

saddham\_ namasīmā biśā hālā  
śiryē sarvāñā hālaiyāṣṭa ~

#### § 1

Success. I worship in all directions the good omniscient one.

#### § 2 Ch 852

tta tta muhu jsa pyūṣṭā śe stye

#### § 2

Thus it was heard by me at one time.

#### § 3 Ch 852-858

gyastāñā gyastā ba'ysä dī  
baudhi bahyā āsta vye  
baudhi-mañḍā caittyā vīra  
mište bisamgīje gi' jsa haṁtsa  
dvāse pamjsāśau ṣamanyau tta  
khu āśi'rī śāriputrāna u āśi'rī  
maudgalyāyanāna āśi'rī  
anāmīdāna ~ ttyāñā paḍauysyau

#### § 3

The Lord of lords, the Buddha, sat under the tree of enlightenment, on the seat of enlightenment (*bodhimāṇḍa*) in a shrine (*caitya*) together with a large assembly of monks, with twelve hundred (and) fifty monks, namely,

---

<sup>6</sup> K. WILLE, "Die Hoernle-Fragmente in der Turfan-Sammlung (Berlin)", pp. 385-408 in: *Turfan, Khotan und Dunhuang. Vorträge der Tagung "Annemarie v. Gabain und die Turfanforschung"*, veranstaltet von der Berlin-Brandenburgischen Akademie der Wissenschaften in Berlin (9.-12.12.1994), ed. R. E. EMMERICK, W. SUNDERMANN, I. WARNE, and P. ZIEME, Berlin, 1996. For the *Sumukhasūtra* see pp.398-402 and for BONGARD-LEVIN's articles p. 398, n.30.

mistyau mahāśāvyau ~ u tta  
 vātca mistā baudhisatvīnai  
 bisamgna hamtsa ~ tta khu  
 vajrradhvajäna baudhisatvāna  
 mistā ba'ysuñavuysaina u  
 vajrragarbhāna baudhisatvāna  
 ~ u vajrapāñāna baudhisatvāna  
 ~ mittraina baudhisatvā mistā  
 ba'ysuñavūysaina ~ ttyaunā  
 pañdausyau harbiśau bhadra-  
 kalpyo baudhisatvāya mistyau  
 ba'ysuñavuysyau jsa ||

with the Ācārya Śāriputra and  
 the Ācārya Maudgalyāyana,  
 the Ācārya Ānanda – with  
 those chief great hearers and  
 then further with a great  
 assembly of Bodhisattvas,  
 namely the Bodhisattva  
 Vajradhvaja, the great Bodhi-  
 sattva, and the Bodhisattva  
 Vajragarba, and the Bodhi-  
 sattva Vajrapāṇi, the Bodhi-  
 sattva Maitreya, the great  
 Bodhisattva – with all those  
 chief great Bodhisattvas of  
 the Bhadrakalpa.

#### § 4 Ch 858-861

tti vara ttiñña parṣa'ñña  
 vajrapāñā baudhisatvāya mistā  
 ba'ysuñavuysai śau sve cīvarā  
 prahauṣte hvaramdai ysāñu  
 śāñdyā pārautte ku ṣṭa gyastā  
 ba'ysä aste hāṣṭā amjalakā  
 dasta biysiye u gyastāñā gyastā  
 ba'ysä tta tta hve si

#### § 4

Then there in that assembly  
 the great Bodhisattva  
 Vajrapāṇi put his cloak on  
 one shoulder, rested his right  
 knee on the ground, placed  
 his hands in the gesture of  
 reverence in the direction  
 where the Buddha sat and  
 spoke thus to the Lord of  
 lords, the Buddha:

#### § 5 Ch 861-863

miḍāna gyasta ba'ysa thu cu tta  
 tta tsūai khu ra pīrūya gyasta  
 ba'ysa tsuāñidā u rraṣṭā  
 hvāñākī āṣa'ṇa-vajsamī ~ u  
 biśā ra klesī'nā sāni tvīṣa yudai  
 u samana sarvadharmaṇā

#### § 5

Gracious Lord Buddha, you  
 who have gone as also the  
 former Lord Buddhas went  
 and are a speaker of what is  
 right, are one who is worthy  
 of honour and have destroyed

biyśāṁdī u rraṣṭā sarvadharma  
vyachyai si

all the enemies of the afflictions (*kleśa*) and have awoken fully with regard to all things (*sarvadharma*) and have rightly understood all things.'

### § 6 Ch 863-868

uysdiśa mī vā vaña gyasta  
ba'ysa tvā sumukha nāma  
dārāṇā dāyya byāmja cu biśānā  
satvāṇā vaska śira-śāma kāmye  
mī ttle dāye byāmji jsa biśānā  
sarvasatvāṇā uysnaurāṇā  
rruṇḍā yuḍa hime u āyasdarrja-  
m hime u kā'ma harbisau  
pyaḍamgāryau sānyau ~ tta khu  
gyastyau nāyau yakṣyau  
rakṣaysyau gaṇḍdhārvyau  
aysuryau suvarṇapakṣarāyau ~  
kinaryau maistyau śaysdyau  
buvyau kumbhadhyau  
hvamḍyau † ahvamḍyau ~

### § 6

'expound now, Lord Buddha,  
this dhāraṇī called Sumukha,  
a method of the Law  
(*dharma*parayāya), which  
(has) a good face (*sumukha*)  
for all beings (and) by whose  
method of the Law light is  
produced for all beings and  
there is watching over them  
and protection from all  
adversaries (and) enemies  
such as Devas, Nāgas,  
Yakṣas, Rākṣasas,  
Gandharvas, Asuras,  
Suvarṇapakṣarājas, Kinnaras,  
Mahoragas, Bhūtas,  
Kumbhāṇḍas, men (and)  
non-men.'

### § 7 Ch 868-872

cu ttყau buri pva'ṇā himāve au  
vā vihīla ~ au jä vā uśā'  
vihīlīde ~ o-t-ūm vaska asidā  
ceṇḍide ~ au asidā  
parākrramīde ~ au praharāṇā  
~ au be'na ~ o ce'yyau jsa ~ o  
hvīdi o khīṣte ~ au vā viyśamna  
hvīdina khīṣtana ~ o

### § 7

'If fear of any of them should occur or any harm or they harm their strength (*ojas*) or they think evil against them or they attack evilly either with a weapon or with poison or with magic powers or (with) food or drink or with

\*tsvamamḍä<sup>1</sup> jsāna o śānamḍä  
śāna ~ o ḣṇamḍä ~ o husamḍai  
~ o vā brrätä ~ māstā ~ au vā  
byamḍä ~

1. \*tsvamamḍä by  
emendation for MS.  
*tsvamḍä.*

### § 8 Ch 872-874

khvī mī biśä vīra trāyāka himi  
ttyānu uysnaurāṇu udiśāyā  
mīdāni sā māriñi hīñi  
hatcaññākā gyasta ba'ysa  
ttadrrāma nijsaḍna māñamḍa  
mañdrira-pata hvāñña ~

incompatible food (and)  
drink, (while he is) either  
going to (and) fro or lying  
down or sitting or sleeping or  
awake (or) drunk or  
confused,'

### § 9 Ch 874-876

tta khu aysä gyasta ba'ysä hañ  
vīra kā'kūñ ~ hañ vīra  
vaṭhāyai ~ hañ vīra āysdarai  
tta tta vā biśāñä sarvasatvāñ  
hāvā kiñna u hye kiñna u subhä  
kiñna gyastä ba'ysä ājīṣu'mä ~

### § 8

'O gracious one, destroyer of  
Māra's whole army, Lord  
Buddha, for the sake of those  
beings utter the appropriate  
words of a spell in such a way  
that it is a deliverer for him  
everywhere.'

### § 9

'As I am always mindful of  
the Lord Buddha, always  
(his) pupil, always watchful,  
so I beseech the Lord Buddha  
on account of the benefit of  
all beings, on account of  
(their) welfare, and on  
account of (their) blessing,'

### § 10 Ch 876-879

tta khu mī ttyāñä baudhisatvāñ  
yānyāñä bisivrrāṣā u  
bisivrrāṣaiñāñä ra cu śṭāna  
mara ttye sumukhyi dā vīra  
haspisca yanāre khu-m  
āysdarrja yuḍa hime u kā'ma  
harbiśau kalahāryau ~ jau  
lāstanyau ~ piškicyau ~

### § 10

'so that for those noble sons  
and noble daughters of the  
vehicle of the Bodhisattvas  
who are industrious here with  
regard to this Sumukha Law,  
so that for them watching  
over can be done and  
protection from all quarrels,

vamjāmayyau ~ āchyau akāla-  
maranyau ra ~

fights, disputes, differences,  
disagreements, diseases, and  
premature deaths.'

**§ 11** Ch 879-881

ttī mī ttiña beḍa khu gyastä~  
ba'ysä vajrapāṇä baudhisatvā~  
mistä ba'ysuñavuysaina tvā~  
ājīṣā'mata busta himye ttye mī~  
tta tta hve śirā śirā vajrapāṇä~

**§ 11**

Then at that time when the  
Lord Buddha had perceived  
this entreaty by the great  
Bodhisattva Vajrapāṇi, he  
spoke thus to him: 'Bravo!  
Bravo! Vajrapāṇi.'

**§ 12** Ch 881-882

pātcā haḍi śirā thu vajrapāṇa~  
cu ṣṭāna thu biśānā~  
sarvasatvānā hāvā kiḍna gyastä~  
ba'ysä ājīṣā'

**§ 12**

'But further, bravo, Vajrapāṇi  
since you beseech the Lord  
Buddha on account of the  
benefit of all beings.'

**§ 13** Ch 882-884

ttye hirā kiḍna thu vajrapāṇä~  
pu' śirā kicau-t-ī aysmya yanä~  
hvāñumē aysa tvā sumakha~  
nāma dāyya byāmja dārañām~  
pacadā u dā nāma ||

**§ 13**

'For that reason, Vajrapāṇi,  
listen well, keep it carefully  
in mind: I will expound this  
method of the Law called  
Sumukha, the system of (its)  
dhāraṇīs and the name of  
(this) Law.'

**§ 14** Ch 884-886

tadyathā vajrradadi ~ uku~  
muku uku mapiṇi ~ baddhani ~  
bala camara ~ bāhuli ~ bāhuli ~  
~ nahu huhuli ~ vartaya svāhā ||

**§ 14**

tadyathā vajrradadi ~ uku~  
muku uku mapiṇi ~ baddhani ~  
bala camara ~ bāhuli ~  
bāhuli ~ nahu huhuli ~  
vartaya svāhā ||

## § 15 Ch 886-887

gyastä ba'ysä tteri mäñnamdä  
aviṣijya tti dārañinā mañdrīrām  
pata cu vaña gyastä ba'ysäna  
hvata ~

## § 16 Ch 887-888

tti vā pātcä gyastä ba'ysä hväñi  
u gyastä ba'ysä ā tta dārañinā  
mañdrira-pata hväñä ~

## § 17 Ch 888-892

tadyathā vajrri va vajrre ~  
vajrradhari vajrravatti ~  
vajrradadi vajrra vajrre ~  
vajrredhare paridhiri ~ bhiri  
bhiri ~ mure care huhuri ~  
bhaga bhiri bhi ~ śiririsī ~  
cucurä u uci bhiri viri ~ cale  
curi muri ~ care mañdani  
mañdani sarva-pāpa-vi-  
nāśārthāya ~ sarva-  
rauga-praśamani akāla-mṛtyū-  
prratiṣedhane yāvat du-  
svapta-prrataṣedhani svāhā ~

## § 18 Ch 892-893

tti dāraqñä harbiśānu asidānu  
jinācēñä harbiśānu āchāñä  
neše'maciñä akāla-marṇānä  
uysdyāmciñä u asedye hunä  
uysdvyāmciñä

## § 15

These words of dhārañī spells  
that have now been spoken by  
the Lord Buddha were  
consecrated like the forehead  
of the Lord Buddha.

## § 16

Next the Lord Buddha speaks  
these and the Lord Buddha  
came. Thus he pronounces  
the words of dhārañī spells:

## § 17

tadyathā vajrri va vajrre ~  
vajrradhari vajrravatti ~  
vajrradadi vajrra vajrre ~  
vajrredhare paridhiri ~ bhiri  
bhiri ~ mure care huhuri ~  
bhaga bhiri bhi ~ śiririsī ~  
cucurä u uci bhiri viri ~ cale  
curi muri ~ care mañdani  
mañdani sarva-pāpa-vi-  
nāśārthāya ~ sarva-  
rauga-praśamani akāla-  
mṛtyū-prratiṣedhane  
yāvat du-  
svapta-prrataṣedhani svāhā ~

## § 18

These dhārañīs are destroyers  
of all evils (*sarva-pāpa-*  
*vināśārthāya*), subduers of all  
diseases (*sarva-roga-*  
*praśamani*), averters of  
untimely deaths (*akāla-*

*mṛtyu-prratiṣedhani*) and  
averters (-*pratiṣedhani*) of the  
evil dream.

**§ 19 Ch 894-899**

*tadyathā maṇḍani gagaraṇi ~*  
*mudhane ~ sampramudhani ~*  
*nāśani ~ sampranāśani ~*  
*sarva-vyādhī-prraśamani*  
*yāvat\_ dusvapta-akāla-mṛtyū-*  
*prrataṣedhani tadyathā nāśani*  
*nāśani ~ baddhāni baddhāni ~*  
*bhidāni chaidāni ~ care mire*  
*sare hane ~ vare vāre ~ bare*  
*bare bhidi niribhidi ~ bhiri*  
*bhiri ~ rūṣpare ~ śarāṇe ~ vara*  
*varīṇe ~ vara kāraṇḍaye ~*  
*brrahma-cārṇe ~ idrravati ~*  
*dhidhirāyaṇi ~ namau*  
*makhiśvara layani ~*  
*riṣebhājane pajahene ~ kāla-*  
*vādini ~ bhūtavādani ~ satya-*  
*kathe saumavate ~ sauma*  
*prabhe svāhā*

**§ 20 Ch 900**

*śi' mī bu'ysye jsiñi hälai hime ||*

**§ 21 Ch 900**

*tadyathā hara hara haraṇīye*  
*svāhā ||*

**§ 22 Ch 900-901**

*ttū buri hve gyastā ba'ysä ||*

**§ 19**

*tadyathā maṇḍani gagaraṇi ~*  
*mudhane ~ sampramudhani ~*  
*nāśani ~ sampranāśani ~*  
*sarva-vyādhī-prraśamani*  
*yāvat\_ dusvapta-akāla-mṛtyū-*  
*prrataṣedhani tadyathā nāśani*  
*nāśani ~ bāddhāni bāddhāni ~*  
*bhidāni chaidāni ~ care mire*  
*sare hane ~ vare vāre ~ bare*  
*bare bhidi niribhidi ~ bhiri*  
*bhiri ~ rūṣpare ~ śarāṇe ~*  
*vara varīṇe ~ vara kāraṇḍaye ~*  
*brrahma-cārṇe ~ idrravati ~*  
*dhidhirāyaṇi ~ namau*  
*makhiśvara layani ~*  
*riṣebhājane pajahene ~ kāla-*  
*vādini ~ bhūtavādani ~ satya-*  
*kathe saumavate ~ sauma*  
*prabhe svāhā*

**§ 20**

This tends toward long life  
*(dīrghāyuṣkatāyāḥ):*

**§ 21**

*tadyathā hara hara haraṇīye*  
*svāhā ||*

**§ 22**

The Lord Buddha spoke this:

## § 23 Ch 901-904

tadyathā gaḍita ~ paḍita ayena  
 ayajambhane ~ bakakardane  
 atradhahani ~ mārgābhi-  
 rauhaṇe ~ hūsavate hūsavate ~  
 phusavate ~ pusavati ~ hili heli  
 yathā vajrri ~ yathāgnī yathā  
 paraṇcq ~ yathā bhayaṇ yathā  
 paraṇcq yathā vajrram yathā  
 hṛdayam\_||

## § 23

tadyathā gaḍita ~ paḍita  
 ayena ayajambhane ~  
 bakakardane atradhahani ~  
 mārgābhiraḥauhaṇe ~ hūsavate  
 hūsavate ~ phusavate ~  
 pusavati ~ hili heli yathā  
 vajrri ~ yathāgnī yathā  
 paraṇcq ~ yathā bhayaṇ  
 yathā paraṇcq yathā vajrram  
 yathā hṛdayam\_||

## § 24 Ch 904-905

ṣā' mī ṣā' vajrapāṇa sumakha  
 nāma dārāñā maṇḍrāñā pata  
 cu paḍāñjsyau avamāyyau  
 gyastyau ba'ysyau jsa hvata ~

## § 24

'Vajrapāṇi (*vajrapāṇe*), this  
 (*iyaṇi sā*) (is) the dhāraṇī  
 called Sumukha (*sumukhā  
 nāma*), the words of spells  
 (*dhāraṇīpadā*) which have  
 been uttered (*bhāṣitā*) by  
 innumerable former Lord  
 Buddhas (*tathāgatair*).'

## § 25 Ch 905-907

bīśānu sarvasatvānu mu'sdi'  
 pracaina aysī vaṇa pātca'  
 hvāñimā ~ khu ra tvā dārāñā  
 paḍāñjsya gyasta ba'ysa  
 āṣa'ṇa-vajsama vyacha-sarva-  
 dharma hvāñdā īde u khvī  
 baṣṭyāñda īde ~ u khvī hīthi  
 prattiñā vara vistāñdā īde ||

## § 25

'By reason of compassion  
 (*kāruṇyatayā*) for (*arthāya*)  
 all beings (*satvānām*) I (*aham  
 api*) will now pronounce  
 (*bhāṣiṣye*) it again, just  
 (*yathā*) as also the former  
 (*paurvakais*) Lord Buddhas  
 (*tathāgatair*), who were  
 worthy of honour  
 (*arhadbhīḥ*), who have under-  
 stood all things (*saṃyaksam-  
 buddhair*), have also pro-  
 nounced (*bhāṣitā*) this

dhāraṇī and as they have blessed it (*adhiṣṭhita*) and as they have established it (*vyavasthāpita*) with a promise of truth (*satya-pratijñatāyā*).<sup>7</sup>

### § 26 Ch 908–909

ttī mī ttya bāḍä śākyamṇā  
gyastānā gyastā ba’ysā urñi jsa  
vā haṁdarna ttina mahāpuruṣa-  
lakṣaṇā hudahūnā gunaina  
vasve pattavaṇci bā’yā paśāve

### § 26

Then at that time (*atha khalu*) Śākyamuni, the Lord of lords, the Buddha (*bhagavato*), from the circle of hair between (his eyebrows) (*ūrṇā-kosāni*), the mark of a great man (*mahāpuruṣa-lakṣaṇād*), emitted (*pramukta*) pure shining rays (*raśmi*).

### § 27 Ch 909–910

śā’ mī biśe ysamaśāṇḍai vīra  
harbiśvā buddha-kṣetruā  
bā’yānā hīvya harṛūṇāma cira  
himya ~

### § 27

The shining of the rays (*raśmy-avabhāsa*) became visible (*prādurbhūtaḥ*) in all the Buddha-fields (*sarva-buddhakṣetreṣu*) in the whole world.

### § 28 Ch 910–911

ttyau bā’yyau jsa mī harbiśye  
ysamaśāṇḍai biśvā buddha-  
kṣetruā gyasta ba’ysa hajavīṣya  
himya ttina ayeṣṭhāna

### § 28

The Lord Buddhas (*buddhā*) in all the Buddha-fields in the whole world were incited (*saṃcoditā*) by those rays (*raśmyā*) due to that blessing.

### § 29 Ch 912

ttī mī hīvī hīvī buddha-kṣetrāna  
vāṣṭa pastāta tti gyasta ba’ysa

### § 29

Then those Lord Buddhas set out (*saṃprasthitā*) each from his own (*svaka-svakai*)

Buddha-field (*buddha-kṣetra*).

### § 30 Ch 912–914

ttira ku mara ttiñña sahelovadeta  
āta vara ku ṣṭa sākyamṇä  
gyastä ba'ysä āsta vye mistye  
ūvārye parṣi' jsa hañtsa cu  
āna<sup>1</sup> tvā sumukha dārañä hve ~

1. MS. *cu āna* may be corrupt.

### § 30

As soon as they came here to this world sphere (*sahā-lokadhātu*), there where Śākyamuni, the Lord Buddha, had resided with a great, noble assembly, while they were there (?), he proclaimed this Sumukha dhāraṇī.

### § 31 Ch 914–915

cī vara āta himya tti gyasta  
ba'ysa ttye sākyamṇä gyastä  
ba'ysä sādhukārā haudāñdä

### § 31

When they had come there, those Lord Buddhas gave their congratulations to Śākyamuni the Lord Buddha (*sādhukāraṇ pradadu*).

### § 32 Ch 915–918

ttai hvāñdä si sādhu sādhu ~  
śirä śirä hai sākyamṇäna gyasta  
ba'ysa cu thu harbiśñä  
sarvasatvāñä hāvä pracaina tvā  
sumakha nāma dāya byāmja  
dārañä hīvya mañdrāñä pata ~  
satvāñä āysda yanāma rrūmde  
yanāka ~ samduṣṭī yanāka  
byātarji yanāka \*vañña hvai\*<sup>1</sup>

1. \**vañña hvai\** added by emendation.

### § 32

They spoke thus to him:  
'Bravo! Bravo! (*sādhu sādhu*)  
O Śākyamuni (*sākyamune*),  
Lord Buddha, since you  
\*have now proclaimed\* on  
account of the benefit of all  
(*sarva*) beings this method of  
the Law called Sumukha  
(*sumukhañ nāma*) (and) the  
words of the spells of (its)  
dhāraṇī (*dharmaṇyāya-dhāraṇī*), (which are) makers  
of protection (and) makers of  
light (*ālokakarā*) for (all)  
beings, makers of

contentment  
(*prāmaudyakarā*), (and)  
makers of mindfulness.'

### § 33 Ch 918-920

cu thu vañña hvai vañña ra mihe  
rā haudāmdā si hvāññāmā  
hamīda harbiśā gyastā ba'ysa ~  
u ttye ra sumakhi dārañi  
ayiṣṭhāñā vīra sādhukārā  
haurāmā tta ttai ayiṣṭhāñā  
haurāmā

### § 33

'What you have now  
proclaimed (*bhāṣitāni*), we  
too (*vayam api*) now have  
given (saying) (*bhāṣisyāmi*):  
"All we Lord Buddhas  
together will proclaim (it) and  
will also give our approval  
(*sādhukāraṇ dadānti sma*) to  
the blessing of that Sumukha  
dhāraṇī." We will give (our)  
blessing to  
it thus:

### § 34 Ch 920-923

cu ha'cā ṣa' īyā bisīvīrāṣai o vā  
bisīvīrāṣaiñā cu tvā sumukha  
dārāñā dāyya byāñja ttye  
dārañi hīvya pata drraiśā  
dijsātē ~ o vā ysaina panamāte  
vāśi'-y-um ttye hamgaśa bistā  
bu'jse hāva kā'ñā cvī himāre  
cu ttye dārañi hīvya pata  
drraiśā dijsātē o vā ysaina pa-  
namāte vāśi'yum ~

### § 34

'Whatever (*yat kaści*) noble  
son (*kulaputrau*) or (*vā*)  
noble daughter there may be  
who should learn by heart  
(*dhārayiṣyati*) this Sumukha  
dhāraṇī, method of the Law  
(and) the words of this  
(*imāni*) dhāraṇī  
(*dhāraṇīpadāni*) or should  
rise up in the morning (*kālyā*)  
(and) recite them  
(*vācayiṣyati*), there are to be  
considered (as being) for him  
(*tasya*) altogether twenty  
virtues (or) benefits (*viṁśati-  
guṇānuśāmsa*) which will  
accrue to one who should

learn by heart the words of  
this (*imāni*) dhāraṇī  
(*dhāraṇīpadāni*) or rise up  
(*utthāya*) in the morning  
(*kālyam*) (and) recite them  
(*vācayiṣyati*).

### § 35 Ch 923–931

kāma tti bistä hāva bu'jse ~ tta  
khu (1) şe' harbiśau ba'ysyau  
ayaiṣṭhye himi u (2) harbiśau  
ba'ysyau aysdaḍä. || u (3)  
harbiśi avāyā bāyāka asida hira  
dīra karma kiḍiyāna āvaraṇa  
baśde' pahaiysāre u jāre  
(4) bu'ysa-jśinī heyme dārburu  
ju 3 (5) bu'jsā-jserä hime 4 (6)  
\*varāśi<sup>1</sup> hirä pharä himi tsā 5  
(7) pa'jsä himi 6 (8) ttīśau'dä  
(9) ham vīra drrūṇai  
(10) virśau'dä himi 9 (11) u  
harbiśānä gyastām ba'ysānä  
brī hime manāve 10 u (12)  
harbiśau gyastyau dīvyau  
āysdadä hime 10 1 (13) śirānä  
kīrānä yinākä hime ~ u (14)  
śire hālai haspisaṇḍai 2  
(15) satvānä rrūmde yanākä  
hime 3 (16) saṇduṣṭī yanākä 4  
(17) byātarjinä hime || (18)  
śiryau lakṣaṇyau jsa haṇphve  
hime ~ (19) şahauñi jsa  
haṇphve hime manātä u (20)  
thyau ra pīrmāttama hastama  
ba'ysāna ba'ysuṣti butte ~

1. MS. *varāśpi'*.

### § 35

'What are those twenty  
benefits (or) virtues (*guṇāmu-*  
*sāṃsa*)? Namely, (1) he will  
be blessed by all the Buddhas  
(*buddhādhiṣṭhito bhavisyati*),  
and (2) will be watched over  
by all the Buddhas (*sarva-*  
*buddhasamanvāḥyto*  
*bhavisyati*), and (3) all evil  
things that bring him to an  
evil state (*apāyavedanīyanī*),  
bad acts, bad deeds,  
obstructions (*karmā-*  
*varaṇāmī*), sins will vanish  
and disappear (*vi-*  
*gachisyaṇī*), (4) he will  
become long-lived  
(*dīrghāḥyuska*) (and) will live  
long (*cirajīvī ca bhavisyati*),  
(5) he will become famous  
(*yaśasvī ca bhavisyati*), (6) he  
will enjoy many things (and)  
will become wealthy, (7) he  
will become powerful (*mahā-*  
*balaś ca bhavisyati*), (8) re-  
splendent (*tejasvī*), (9) always  
healthy (*nityārauja*), (10) he  
will become heroic

(*vīryavān*), and (11) will become beloved (*priya*) (and) delightful to all the Lord Buddhas (*buddhānāmī*), (12) and he will be watched over (*samanvāhṛto bhavisyati*) by all (*sarveṣāmī*) the gods (and) deities (*devānāmī*), (13) he will become a doer of good acts (*kuśalācārī bhavisyati*), and (14) striving towards good (*kuśalārthaprayuktah*), (15) he will become a maker of light (*āloka-karah*) for beings, (16) a maker of contentment (*pramaudyakarah*), (17) he will become (endowed) with (a good) memory (*smṛtimāmī bhavisyati*), (18) he will become endowed with good marks (*lakṣaṇasampanno*), (19) he will become endowed with virtue (*viśāradah*) (and become) charming, and (20) he will also realise (*abhisaṁbhotsyate*) quickly (*ksipram*) the excellent best enlightenment (*samyaksam̄bodhim*) of the Buddhas.'

### § 36 Ch 931-933

tti mī tti vajrapāṇa ṛaṣṭā  
hvāñāka āṣa'na-vajsama  
vyachata-sarvadharmaṁ gya-  
stānā ba'ysānā rahāsānā

### § 36

'So then Vajrapāṇi, the speaker of the truth, worthy of honour, will obtain the secrets (*guhyasthānadhāraṇī*

byehānai hime ~ u dārñāñ  
 hīvyā pata ~ cu harbiśau  
 gyastyau ba'ysyau jsa hvata u  
 harbiśyau ra gyastyau  
 \*ba'ysyau<sup>1</sup> jsa ayēṣṭhya

1. \*ba'ysyau added by  
 emendation.

### § 37 Ch 934

ttī vā vajrapāñä baudhisatvā  
 mistä ba'ysuñavuṣyai gyastä  
 ba'ysä tta hve ~ aysu trāñī  
 miḍāna gyasta ba'ysa ttye  
 bisīvrrāṣai o vā bisīvrrāṣaiñä  
 hāvā kiṁṇa dārañīnā pata  
 hvāñum

### § 38 Ch 934–938

cu ṣi' īyä cu tvā sumukha nāma  
 dārñāñ dāyya byāñja jsīñi kāka  
 vījya drręsä dijsāve ~ au vā  
 ysaina panamātē vāśi-t-ī ttye  
 miḍāna gyasta ba'ysa aysä  
 dārañi jsa āysdarja yanumä ~  
 harbiśyau vihilākyau sānyau  
 khvī ni vihilīye yanidā ||

*padā*) of the Lord Buddhas (*samyaksañbuddhāñāñ*), who have realised all things, and the words of the dhāraṇīs, which have been spoken (*bhāṣitāni*) by all the Lord Buddhas and also blessed by all the Lord Buddhas (*sarvabuddhādhiṣṭhitāni*).<sup>2</sup>

### § 37

Then (*atha khalu*) Vajrapāṇi the great Bodhisattva spoke thus to the Lord Buddha: ‘I will thus, gracious Lord Buddha, on account of the benefit of that noble son or noble daughter, pronounce the words of the dhāraṇī.’

### § 38

‘Whoever it may be who should learn by heart this dhāraṇī called Sumukha, a method of the Law, knowledge (that is) a protector of life, or should rise up in the morning and recite it, I will, gracious Lord Buddha, protect him by means of this dhāraṇī from all harmful enemies so that they cannot harm him.’

**§ 39 Ch 938-941**

tadyathā śikhi śikhi ~ śikhaśe ~  
 cici cici ~ bha bha ~ ruru ruru  
 ~ jiji jiji ~ gragra gragra ~  
 hrrīhrrī hrrīhrrī ~ haha haha ~  
 mama mama ~ mana mana ~  
 hana haname sarva-  
 prattyarthikānā daha dahame ~  
 sarva-śatrut\_ paca pacame ~  
 sarvā ahitairśiṇa svāhā ||

**§ 40 Ch 941-944**

ttī vā ttiñña hañdrri-vya gyastā  
 ba'ysä vajrapāñä baudhisatvā  
 mistā ba'ysuñnavuysai  
 sādhukārā hauđi ~ ttai hve se  
 śirā śirā thu vajrapāñā  
 biśā-pirmāttami sijya  
 dārañinām mañdrrānā usā'  
 harastā yanāmā u biśā hälā-t-ī  
 kā'ma ||

**§ 41 Ch 944-946**

ttīyā vā ttiñña hañdrri-vya  
 brahmānā gyastā parṣā' nā  
 hvāṣṭā ~ āyasañna panatā kāmā  
 hälai gyastā ba'ysä āste hāṣṭa  
 ajalā dastyau jsa pvā' śamda  
 hañbujsye u gyastānā gyastā  
 ba'ysä tta hve si

**§ 39**

tadyathā śikhi śikhi ~ śikhaśe ~  
 cici cici ~ bha bha ~ ruru  
 ruru ~ jiji jiji ~ gragra gragra ~  
 hrrīhrrī hrrīhrrī ~ haha  
 haha ~ mama mama ~ mana  
 mana ~ hana haname sarva-  
 prattyarthikānā daha dahame ~  
 sarva-śatrut\_ paca pacame ~  
 sarvā ahitairśiṇa svāhā ||

**§ 40**

Then in the meantime the Lord Buddha gave his approval to the great Bodhisattva Vajrapāni. He spoke thus to him: ‘Bravo! Bravo! Vajrapāni. We can give the perfection (*siddhi*) (that is) most excellent of all, the power of the dhārañī spells and we will (give) him protection on all sides.’

**§ 41**

Then in the meantime the god Brahma, the chief in the assembly, arose from his seat. He embraced the earth at the (Buddha's) feet with his hands in the position of reverence to where the Lord Buddha was sitting, and he spoke thus to the Lord of lords, the Buddha:

## § 42 Ch 946–948

aysā trāmī miḍāne gyasta  
 ba'ysa tte bisīvrrāṣai o vā  
 bisīvrrāṣaiñe hāvā kiṇa dārñinā  
 pata rakṣa kā'ma hvāñumā cu  
 si' īyā cu tvā sumukha nāma  
 dārñnā dāyya byāmja jsīni  
 haurāka vījya drraiśā dijsāte o  
 vā ysaina panamāte vāśi'tī ||

## § 42

'So will I, gracious Lord Buddha, on account of the benefit of that noble son or noble daughter, preach the words of the dhāraṇī (that provide) protection (and) care for whoever it may be who should learn by heart this dhāraṇī called Sumukha, a method of the Law, knowledge that gives life, or should rise up in the morning and recite it.'

## § 43 Ch 948–950

tadyathā hili hili meli cili  
 svāhā || brrahmapure svāhā ||  
 brrahmasvare svāhā ||  
 brrahmābhe agarbhe puṣpe  
 puṣpa-saṁstare svāhā ||

## § 43

*tadyathā hili hili meli cili  
 svāhā || brrahmapure svāhā ||  
 brrahma-svare svāhā ||  
 brrahmābhe agarbhe puṣpe  
 puṣpa-saṁstare svāhā ||*

## § 44 Ch 950–951

tte tti miḍāna gyasta ba'ysa  
 bisīvrrāṣai au vā bisīvrrāṣaiñi  
 rakṣi kiṇa u bisā hālā kā'me  
 kiṇa ~ dārñinā pata cu ysaina  
 panamāte u vāśi'tī ||

## § 44

'Thus, gracious Lord Buddha, these words of the dhāraṇī (are) on account of the protection and on account of the care on all sides of the noble son or noble daughter who should rise up in the morning and recite it.'

## § 45 Ch 951–953

ttī vā śakrā gyastānu rre gyastā  
 ba'ysā hālai amjalā dastyau jsa  
 aurga yude u gyastāñā gyastā

## § 45

Then Śakra, the king of the gods, did homage to the Lord Buddha with his hands in the

ba'ysä tta hve se

gesture of reverence and he  
spoke thus to the Lord of  
lords, the Buddha:

**§ 46 Ch 953–956**

aysä ttrāmī miḍāni gyasta  
ba'ysa ttye bisivrrāṣai au  
bisivrrāṣaiñä rakṣi kiṇa u biṣä  
\*hälā \*kā'me<sup>1</sup> yanāme kiṇa  
dārñinā pata hvāñumä gyastä  
ba'ysä hauvi jsa ~ ~ gyastä  
ba'ysä ayeṣṭhānäna ~ cu ṣa' īyä  
cu tvā sumukha dāyya byāmja  
jsiñi kā'ka vijya drraiśä dijsātē  
o śadāhiye-v-ī vāśi'yī aysmya-  
t-ī yanatī ||

1. \**hälā* for MS. *hälā* *vā*  
and \**kā'me* added by  
emendation, cf. *biṣä hälā*  
*kā'me kiṇa* §52.

**§ 46**

'So will I, gracious Lord  
Buddha, on account of the  
protection and on account of  
taking (care) on all sides of  
that noble son or noble  
daughter, pronounce the words  
of the dhāraṇī with the power  
of the Lord Buddha and with  
the blessing of the Lord  
Buddha, for whoever it may  
be who should learn by heart  
this Sumukha, a method of the  
Law, knowledge (that is) a  
protector of life, or should  
believe in it, should recite it,  
should put it in his heart.'

**§ 47 Ch 956–958**

tadyathā vini cārṇe buddha  
mārtanḍe hanivi khakha  
khakha ~ gorigāddhāri ~ sara-  
mahana vajrrāñbharuni  
jvāla-mulini ~ vajrravākeśavire  
~ śamare ~ paramalate ~ hana  
madyatāraṇi śāñbari svāhā ||

**§ 47**

tadyathā vini cārṇe buddha  
mārtanḍe hanivi khakha  
khakha ~ gorigāddhāri ~ sara-  
mahana vajrrāñbharuni  
jvāla-mulini ~ vajrra-  
vākeśavire ~ śamare ~  
paramalate ~ hana  
madyatāraṇi śāñbari svāhā ||

**§ 48 Ch 958–960**

ttī vā vaiśrīmaṇä mistä rre ~  
dṛttirāṣṭrā mistä rre ~ virūlai  
mistä re virūpākṣä mistä rre ~

**§ 48**

Then Vaiśravaṇa the great  
king, Dhṛtarāṣṭra the great  
king, Virūḍha the great king,

kāmā hālai gyastā ba'ysä vye  
hāṣṭa am̄jalā dastyau jsa p̄vā'  
śam̄dā habujsyāmdā u gyastā  
ba'ysä tta hvāmdā sa

(and) Virūpākṣa the great king, embraced the ground at the (Buddha's) feet with their hands in the gesture of reverence towards where the Lord Buddha was and they spoke thus to the Lord Buddha:

### § 49 Ch 960-963

mahi ttrāmī mīdāna gyasta  
ba'ysa tcahaura mista rrude  
ttye bisīvrāṣai o vā bisī-  
vrrāṣaiñā āydarja kiṇa biśā  
hālā kā'me kiṇa dārñinā pava  
hvāñimā ~ cu tvā sumukha  
nāma dāya byāñja jsiñi kā'ka  
vījya drraiśā dijsāte ~ au-tī vā  
ṣai pustya dijsāte u vāśī'tī ||

### § 49

'So will we, gracious Lord Buddha, the four great kings, pronounce the words of the dhāraṇī on account of the protection (and) on account of the care on all sides of that noble son or noble daughter who should learn by heart this method of the Law called Sumukha, knowledge (that is) a protector of life, or should even keep it in a book and recite it.'

### § 50 Ch 963-965

tadyathā \*puspe<sup>1</sup> supuspe ~  
dhuma-parihāre ~  
ārya-prraśaste ~ śāṁtī  
nirmukte ~ maṅgalye  
hiranya-garbhe ~ stūte ~  
stavite svāhā ||

1. \*puspe (so Tib.) for MS.  
suspe.

### § 50

tadyathā \*puspe<sup>1</sup> supuspe ~  
dhuma-parihāre ~  
ārya-prraśaste ~ śāṁtī  
nirmukte ~ maṅgalye  
hiranya-garbhe ~ stūte ~  
stavite svāhā ||

1. \*puspe (so Tib.) for  
MS. suspe.

**§ 51 Ch 965**

tī vā hārva mista gyaśtā buvām  
māta gyastānā gyastā ba'ysā tta  
tta hvā

**§ 52 Ch 965-968**

aysā pātcā ūai miḍāni gyasta  
ba'ysa ~ tye bisīvrāshai o vā  
bisīvrāshainā rakṣi kiṇa  
āyasdarrji biśā hālā kā'me kiṇa  
dārñinā pata hvāñumā cu ūi'  
īyā cu tvā sumukha nāma  
dārñā dāyya byāmji jsīni  
kā'ka vījya dīraiśā dijsāte au vā  
ysaina panamāte vāsī'vī

**§ 53 Ch 969-970**

tadyathā seli sespemā seli ~  
sisseli ~ pili mahāpippili ~ simi  
lise ~ gurūne gurūne  
mahāgurūne phū svāhā ||

**§ 54 Ch 970-971**

tīyā vā pañcāi mistā yakṣānā  
spāta<sup>1</sup> gyastānā gyastā ba'ysā  
tta hve si

1. The MS. appears to have a miswritten *gya* between *spāta* and *gyastānā*.

**§ 51**

Then Hārītī the great goddess,  
the mother of the Bhūtas, spoke  
thus to the Lord of lords:

**§ 52**

'So will even I then, gracious  
Lord Buddha, pronounce the  
words of the dhāraṇī on  
account of the protection, on  
account of the watching over,  
(and) the care on all sides of  
that noble son or noble  
daughter whoever it may be  
who should learn by heart this  
dhāraṇī called Sumukha, a  
method of the Law,  
knowledge (that is) a  
protector of life, or should  
rise up in the morning (and)  
recite it.'

**§ 53**

tadyathā seli sespemā seli ~  
sisseli ~ pili mahāpippili ~  
simi lise ~ gurūne gurūne  
mahāgurūne phū svāhā ||

**§ 54**

Then Pañcika, the great  
general of the Yakṣas, spoke  
thus to the Lord of lords, the  
Buddha:

**§ 55 Ch 971-974**

aysā tr̄amī miḍāna gyasta  
 ba'ysa ttye bisivrrāṣai o vā  
 bisivrrāṣaiñi rakṣa rakṣa  
 yanumā āyasdai yani dārñinā-v-ī  
 vaska maṁdrra-pata hvāñumā  
 ~ cu ṣi' īyā ha'cā cu tvā  
 sumukha nāma dāyya byāmja  
 jsīni kā'ka vījya biśām vīra  
 drraiśā dijsāte o vā ysaina pa-  
 namāte vāśi'tī

**§ 56 Ch 974-975**

tadyathā aṭe phu ~ vaṭe phu ~  
 naṭe phu ~ kunaṭe phu ~  
 manaṭe phu ~ muṇḍahate phu ~  
 śire phu ~ bhaṅge phu macale  
 phu svāhā ||

**§ 57 Ch 975-977**

tī vā vajrapāñña mistā  
 ba'ysūñāvuy sai kāmā hālai  
 gyastā ba'ysā vye hāṣṭā amjalā  
 dastyau jsa pañja-maṁdalā  
 aurga tsve u pātcā gyastā  
 ba'ysā tta hve si

**§ 58 Ch 977-981**

aysā ttrāmī miḍāni gyasta  
 ba'ysa ttye bisivrrāṣṣai au vā

**§ 55**

'So will I, gracious Lord  
 Buddha, protect (and) watch  
 over that noble son or noble  
 daughter: for him I will  
 pronounce the words of the  
 spell of (this) dhāranī, for  
 whoever it may be who  
 should learn by heart this  
 method of the Law called  
 Sumukha, knowledge (that is)  
 a protector of life for all or  
 should rise up in the morning  
 (and) recite it.'

**§ 56**

tadyathā aṭe phu ~ vaṭe phu ~  
 naṭe phu ~ kunaṭe phu ~  
 manaṭe phu ~ muṇḍahate  
 phu ~ śire phu ~ bhaṅge phu  
 macale phu svāhā ||

**§ 57**

Then the great Bodhisattva  
 Vajrapāṇi went in homage in  
 fivefold prostration (*pañca-*  
*maṇḍala*) with his hands in  
 the gesture of reverence  
 towards where the Buddha  
 was and then he spoke thus to  
 the Lord Buddha:

**§ 58**

'So will I, gracious Lord  
 Buddha, protect the noble son

\*bisīvrrāśaiñā<sup>1</sup> rakṣai yanumā  
hamdārai yanumā hīvyañe ~  
śatī yanumā ~ u svastakarmā  
be’mañe trāmānā dāmḍyau  
jsai parhārā yanumā  
praharāṇānai parhārā yanumā ~  
be’-t-ī na’jsēme sānai  
uysdyūmā u sīmābaṇḍddhanī  
yanumā ~ cu śi’ īyā ha’cā cu  
tvā sumukha nāma dārāñā  
dāyya byāmja jsīñi kā’ka  
drraiśā dījsātē ~ au vā ysaina  
panamātē vāśī’tī ||

1. \*bisīvrrāśaiñā (Bailey)  
for MS. bivrrāśaiñā.

or noble daughter, I will support him, I will take possession (of him) (\*parigrah), I will make calm (śānti) for him, and (I will make him) enter welfare (svasti) (and) good fortune, I will protect him from punishments (daṇḍa), I will protect him from the weapon (praharāṇa), I will take out poison for him, I will drive away his enemies, and I will draw a magic boundary for him, whoever it may be who should learn by heart this dhāraṇī called Sumukha, the method of the Law (that is) a protector of life or should rise up (utthāya) in the morning (\*kālyam) (and) recite it (vācayiṣyati).'

### § 59 Ch 981-982

tadyathā vajrre vajrre hrrī  
vajrre hrrī vajrre ~ hī hī hī hī ~  
visi vise visi ~ mahāvasi phu  
svāhā ||

### § 59

tadyathā vajrre vajrre hrrī  
vajrre hrrī vajrre ~ hī hī hī hī ~  
visi vise visi ~ mahāvasi  
phu svāhā ||

### § 60 Ch 982-983

ttī vā mahisvarā gyastaṣai  
jastāñā gyastā ba’ysā tta hve si

### § 60

Then (*atha khalu*) the devaputra (*devaputra*) Maheśvara (*maheśvaro*) spoke thus (*etad avocat*) to the Lord of lords the Buddha (*bhagavantam*)

## § 61 Ch 983-986

aysai ṣai gyasta ba'ysa ttye  
 bisīvrrāṣai o vā bisīvrrāṣaiñā  
 raksāme kiṇa āyasdarrji ~ u  
 kā'me kiṇa dārñinā pata  
 hvāñumä ~ cu ṣi' īyā cu tvā  
 sumukha nāma dāya byāmja  
 jsīñi parvālā kāka vijya drraiśā  
 dijsāte au vā ysaina panamātē  
 vāśi'tī

## § 61

'Even I (*aham api*), Lord  
 Buddha (*bhadāṇṭa*  
*bhagavām*), will proclaim the  
 words of the dhāraṇī on  
 account of the protection  
(*rakṣām*) of, on account of  
 the watching over and care of  
 that noble son (*kulaputrasya*)  
 or noble daughter whoever it  
 may be who should learn by  
 heart this method of the Law  
 called Sumukha, the  
 knowledge (that is) a  
 guardian (and) protector of  
 life or should rise up in the  
 morning (and) recite it.'

## § 62 Ch 986-987

tadyathā hulu ~ hulu ~ hulu ~  
 hulu ~ lulu lulu ~ lululu  
 sarva-bhūta-pratiṣedhanam  
 karaume svāhā ||

## § 62

tadyathā hulu ~ hulu ~ hulu ~  
 hulu ~ lulu lulu ~ lululu  
 sarva-bhūta-pratiṣedhanam  
 karau-me svāhā ||

## § 63 Ch 987-988

ttiyā vā skandhā a'ysānai mistā  
 hīnāysä kāmā hālai gyastā  
 ba'ysä vye hāṣṭā amjalā  
 dastyau aurga tsve u gyastā  
 ba'ysä tta hve si

## § 63

Then (*atha khalu*) Skanda, the  
 young man (*kumāra*), a great  
 general (*senāpatir*), went in  
 homage with (his) hands in the  
 gesture of reverence (*amjali*  
*prāṇamya*) towards where  
 (*yena*) the Lord Buddha  
 (*bhagavām*) was and spoke  
 thus (*etad avocat*) to the Lord  
 Buddha (*bhagavāntam*):

**§ 64 Ch 988-990**

aysā miḍāni gyasta ba'ysa  
 ttrāmī ttye \*bisīvrrāṣai<sup>1</sup> o vā  
 bisīvrrāṣaiñi rakṣi kiṇa u kā' me  
 kiṇa ~ dārañinā pata  
 \*hvāñumā<sup>2</sup> cu īyā cu tvā  
 sumukha \*nāma<sup>3</sup> dārañā dāyya  
 byāmja surai \*qāni<sup>4</sup> dijsāte  
 vāśi'tī

1. \*bisīvrrāṣai for MS.  
*bisasīvrrāṣai.*
2. \*hvāñumā (Bailey) for MS. *hvāñu.*
3. \*nāma (Bailey) for MS. *nā.*
4. \*qāni for MS. *ni.*

**§ 65 Ch 991-992**

tadyathā hili heli hilo ~  
 halele ~ lili ~ hili hilo ~  
 sarva-bhūta-prratiṣedhanaṁ  
 karaumi svāhā ||

**§ 66 Ch 992-993**

tti vā cāndrāprabhā gyastaṣai  
 kāmā hālai gyastā ba'ysā vye  
 hāṣṭa aṃjalā dastyau orga yude  
 gyastā ba'ysā tta hve si

**§ 64**

'So will I (*aham api*),  
 gracious Lord Buddha  
 (*bhadanta bhagavāns*),  
 pronounce the words of the  
 dhāraṇī on account of the  
 protection and on account of  
 the care of that noble son  
 (*tasya kulaputrasya*) or (*vā*)  
 noble daughter (*kuladuhitir*)  
 whoever it may be who, being  
 pure, should keep this dhāraṇī  
 called Sumukha (and) recite  
 it.'

**§ 65**

tadyathā hili heli hilo ~  
 halele ~ lili ~ hili hilo ~  
 sarva-bhūta-  
 pratiṣedhanaṁ karaumi  
 svāhā ||

**§ 66**

Then (*atha khalu*) the  
 devaputra (*devaputro*)  
 Candraprabha (*cāndro*) did  
 homage with (his) hands in  
 the gesture of reverence  
 (*aṃjali praṇamya*) towards  
 where (*yena*) the Buddha  
 (*bhagavāns*) was. He spoke  
 thus (*etad avocat*) to the Lord  
 Buddha (*bhagavāntam*):

## § 67 Ch 993-995

aysä ttrāmī miḍāni gyasta  
 ba'ysa ttye bisīvrāṣai o vā  
 bisīvrāṣaiñā rakṣa yanumā u  
 āysdai yane ~ cu tvā sumukha  
 nāma dāyya byāṃja jsīni kā'ka  
 vījya \*drraiśā<sup>1</sup> dijsāte au ysaina  
 panamāte vāśī'tī ~

\*drraiśā inserted by  
 emendation.

## § 68 Ch 995-996

tadyathā abge ~ vāṃge caṇge  
 ~ hini didi didi ~ cici phu  
 svāhā || sarva-bhūta-pṛttā-  
 ṣedhanāṇi karaume svāhā ||

## § 69 Ch 996-997

ttī vā āryāvilo kitteśvarā  
 baudhisatvā mistā  
 ba'ysuñavuysai ava'ste haurākā  
 ~ mistā mu'sdi' gyastānā  
 gyastā ba'ysä tta hve si

## § 70 Ch 997-1000

aysä ṣai ttrāmī miḍāni gyasta  
 ba'ysa ttye bisīvrāṣai o vā  
 bisīvrāṣaiñā rrakṣa yanumā ~  
 āysdai yani cu tvā sumukha  
 nāma dāyya byāṃja jsīni āysda  
 yanāka vījya drraiśā dijsāte o  
 vā ysaina panamāte vāśī'tī ||

## § 67

'So will I, gracious Lord  
 Buddha, protect that noble  
 son or noble daughter and  
 watch over him who(ever)  
 should learn by heart this  
 method of the Law called  
 Sumukha, knowledge (that is)  
 a protector of life, or should  
 rise up in the morning (and)  
 recite it.'

## § 68

tadyathā abge ~ vāṃge caṇge  
 ~ hini didi didi ~ cici phu  
 svāhā || sarva-bhūta-pṛttā-  
 ṣedhanāṇi karaume svāhā ||

## § 69

Then the great Bodhisattva  
 the noble Avalokiteśvara, the  
 giver of security in great  
 compassion spoke thus to the  
 Lord of lords, the Buddha:

## § 70

'So will even I, gracious Lord  
 Buddha, protect (and) watch  
 over that noble son or noble  
 daughter who should learn by  
 heart this method of the Law  
 called Sumukha, the  
 knowledge that watches over  
 life, or should rise up in the  
 morning (and) recite it.'

**§ 71 Ch 1000-1001**

*tadyathā hate vihate ~ nihate  
suhäte ~ sarva-pratyarthikā  
pratyāmitrā ~ śuddhe mukte ~  
vimale ~ nirmale prabhāsvare  
~ prabhāskare phu prabhākare  
phu svāhā<sup>1</sup>*

1. Only the left-hand edge  
of *h-* remains at the edge  
of the page.

**§ 72 Ch 1002**

*ttī vā śirata mitrai baudhisatvā  
ba'ysuñavuysai gyastānā  
gyastā ba'ysā tta hve si*

**§ 73 Ch 1002-1005**

*aysā trāmī miḍāni gyasta  
ba'ysā ttye bisīvrrāṣai o vā  
bisīvrrāṣaiñi āyasdarrja  
yanumā ~ cu śi' īyā cu tvā  
sumukha nāma dāyya byāmja  
jsiñi kā'ka vījya drraisā dijsāte  
o vā ysaina panamātē \*vāśī'ṭī<sup>1</sup> ||*

1. \**vāśī'ṭī* for MS. *vāśī'*.

**§ 71**

*tadyathā hate vihate ~ nihate  
suhäte ~ sarva-pratyarthikā  
pratyāmitrā ~ śuddhe mukte ~  
vimale ~ nirmale prabhāsvare  
~ prabhāskare phu  
prabhākare phu svāhā*

**§ 72**

Then-the beneficent  
Bodhisattva Maitreya spoke  
thus to the Lord of lords, the  
Buddha:

**§ 73**

'So will I, gracious Lord  
Buddha, watch over that  
noble son or noble daughter  
whoever it may be who  
should learn by heart this  
method of the Law called  
Sumukha, knowledge (that is)  
a protector of life, or should  
rise up in the morning (and)  
recite it.'

**§ 74 Ch 1005-1007**

*tadyathā jvale ~ jvale  
mahājvale jvale jvalini  
mahājvalini uke muke śame  
praśame ~ mahāpriśame ~ śame*

**§ 74**

*tadyathā jvale ~ jvale  
mahājvale jvale jvalini  
mahājvalini uke muke śame  
praśame ~ mahāpriśame ~*

~ samādhe ~ mahāsamādhe  
 samāpte ~ mahāsamāpte ~  
 jvale ~ mahājvale ~ jvalā bame  
 phu svāhā ||

śame ~ samādhe ~  
 mahāsamādhe samāpte ~  
 mahāsamāpte ~ jvale ~  
 mahājvale ~ jvalā bame phu  
 svāhā ||

### § 75 Ch 1007-1008

ttī vā himavat̄ mistā yakṣānā  
 spāta kāma hālai gyastā ba'ysä  
 vye hāṣṭā amjalā dastyau orga  
 yude u gyastā ba'ysä tta hve si

### § 75

Then Haimavata, the great general of the Yakṣas, did homage with his hands in the gesture of reverence towards where the Lord Buddha was and spoke thus to the Lord Buddha:

### § 76 Ch 1008-1011

aysä ttrāmī gyasta ba'ysa ttye  
 bisīvrāṣai o vā bisīvrāṣaiñā  
 rakṣai yanumā u āysdai yani u  
 kā'matī yanumā ~ cu tvā  
 sumukha nāma dāyya byāmja  
 jsīñi kā'ka vījya drraisā dijsāte  
 ~ o ysaina panamāte vāśitī ≈

### § 76

'So will I, Lord Buddha, protect that noble son or noble daughter and watch over him and care for him, who should learn by heart this method of the Law called Sumukha, knowledge (that is) a protector of life, or (who) should rise up in the morning (and) recite it.'

### § 77 Ch 1011-1014

tadyathā uduṇbare ~  
 uduṇbarre ~ prraduṇbare ~  
 vyāvarte ~ anaye sahedhe ~  
 mahāsamādhe samāpte ~  
 mahāsamāpte ~ nīle ~ nīle ~  
 nīlakule ~ siddhe siddha-  
 manaurathe ~ ate vate nate  
 kunaṭe ~ samate ~ bala kuce

### § 77

tadyathā uduṇbare ~  
 uduṇbarre ~ prraduṇbare ~  
 vyāvarte ~ anaye sahedhe ~  
 mahāsamādhe samāpte ~  
 mahāsamāpte ~ nīle ~ nīle ~  
 nīlakule ~ siddhe siddha-  
 manaurathe ~ ate vate nate  
 kunaṭe ~ samate ~ bala kuce

*dāte dātte ~ nīle nīle nīlakese ~  
kule mahākule nīlakāñitte ~  
jāgule huśe muhuśe ~ vala  
jāgule phala kuce ~ phala  
muce phu svāhā ~*

**§ 78 Ch 1014-1016**

*tī vā sāttāgirā mistā gyastānu  
spāta kāmā hālai gyastā ba'ysā  
āsta hāṣṭa amjalā dasta biysiye  
u gyastā ba'ysā pva' śamda  
haṇbujsye u gyastā ba'ysā tta  
hve si*

*dāte dātte ~ nīle nīle nīlakese ~  
kule mahākule nīlakāñitte ~  
jāgule huśe muhuśe ~ vala  
jāgule phala kuce ~ phala  
muce phu svāhā ~*

**§ 78**

Then Satāgiri, the great general of the Yakṣas, held (his) hands in the gesture of reverence towards where the Lord Buddha sat and embraced the earth at the feet of the Lord Buddha and spoke thus to the Lord Buddha:

**§ 79 Ch 1016-1018**

*aysā ttrāmī gyasta ba'ysa ttye  
bisivrrāṣai o vā bisivrrāṣaiñi  
āydsdarja yanumā u kā'ma ~ cu  
tvā sumukha nāma dāyya  
byāmja jsīñi kā'ka vijya drraisā  
dījsāte o vā ysaina panamāte  
vāśī'tī ||*

**§ 79**

'So will I, Lord Buddha, watch over and care for that noble son or noble daughter who should learn by heart this method of the Law called Sumukha, knowledge (that is) a protector of life, or (who) should rise up in the morning (and) recite it.

**§ 80 Ch 1018-1020**

*tadyathā amale vimale nirmale  
maṇgalye ~ hiranyagarbhe  
sarvārtha-sādhane mākaści  
niyukte ~ viraje kaṭe ~ keṭu  
keṭu kaṇbale brrahme  
brrahmapure ~ brrahma-svare  
brrahma-siddhe siddha-*

**§ 80**

*tadyathā amale vimale  
nirmale maṇgalye ~  
hiranyagarbhe  
sarvārtha-sādhane mākaści  
niyukte ~ viraje kaṭe ~ keṭu  
keṭu kaṇbale brrahme  
brrahmapure ~*

*manaurathe phu svāhā ||*

§ 81 Ch 1020-1022

tti vā vajraśāṃkala mista  
gyastā kāmā hālai gyastānā  
gyastā ba'ysā vye hāṣṭā amjalā  
dastyau jsa gyastānā gyastā  
ba'ysa namsyā u tta hvā si

*brrahma-svare brrahma-  
siddhe siddha-manaurathe  
phu svāhā ||*

§ 81

Then the great goddess  
(*mahādevī*) Vajraśāṃkhalā  
(*vajraśāṃkalā*) worshipped  
the Lord of lords, the Buddha,  
(*bhagavantam*) with (her)  
hands in the gesture of  
reverence towards where the  
Lord of lords, the Buddha  
was and spoke thus (*etad  
avocat*) to him:

§ 82 Ch 1022-1025

midāni gyasta ba'ysā ttrāmī ttye  
bisivrrāsai o vā bisivrrāsaiñā  
rakṣa kiṇa u biṣā hālai  
ttrāyāme kiṇa hīvyāñāme kiṇa u  
kā' me kiṇa dārañīñā pata  
hvāñumā ~ cu tvā dāyya byāmja  
jsiñi kā'ki vījya dijsāte ~ o vā  
ysaina panamātē vāśī'tū ||

§ 82

'Gracious Lord Buddha, so  
will I (*aham api*) pronounce  
(*bhāsiṣye*) the words of the  
dhāraṇī (*dhāraṇī-padāni*) on  
account of the protection  
(*rakṣā-paripālanārthāya*) of  
that noble son or noble  
daughter (*tasya kulaputrasya  
vā kuladuhitū vā*) and on  
account of the salvation in  
every direction, on account of  
the taking possession (of him)  
and on account of caring for  
(him) who (*ya*) should learn  
(by heart) this method of the  
Law (called Sumukha) (*imāñ  
sumukhañ dharmaparyāyañ  
dhārayiṣyati*), knowledge

(that is) a protector of life, or  
(who) should rise up  
(*utthāya*) in the morning  
(*kālyam*) (and) recite  
(*vācayiṣyati*) it.'

### § 83 Ch 1025-1027

*tadyathā vajrre vajrre  
mahāvajrre vajrapati ~  
buddha-vajrre  
buddhādhīṣṭita-vajrre u buddhe  
nibuddhe saṃbuddhe ~ bahu-  
buddhe viśiṣṭe buddhe ~  
buddhe ~ buddhe buddhe ~  
deśaṅgāmenika jaṅgame ~  
amale tamale ~ tile tile tilele ~  
mārge ~ mārgātagāmane phu  
svāhā ||*

### § 84 Ch 1027-1028

*ttī vā vajrasenä baudhisatvä  
mistä ba'ysuñavuysai gyastänä  
gyastä ba'ysä tta hve si*

### § 85 Ch 1028-1030

*aysä ttrāmī miḍāni gyasta  
ba'ysa ttye bisīvrrāṣai o vā  
bisīvrrāṣaiñä āysdarja  
\*yanumā<sup>1</sup> cu tvā sumukha  
nāma dāya byāñja jsiñi kā'ka  
vijya dīrṣā dijsāte o vā ysaina  
panamātē vāśī'tī ||*

1. \**yanumā* (Bailey) for  
MS. *yanu*.

### § 83

*tadyathā vajrre vajrre  
mahāvajrre vajrapati ~  
buddha-vajrre  
buddhādhīṣṭita-vajrre u buddhe  
nibuddhe saṃbuddhe ~ bahu-  
buddhe viśiṣṭe buddhe ~  
buddhe ~ buddhe buddhe ~  
deśaṅgāmenika jaṅgame ~  
amale tamale ~ tile tile tilele ~  
mārge ~ mārgātagāmane phu svāhā ||*

### § 84

Then the great Bodhisattva  
Vajrasena (*atha vajraseno  
bodhisatvo*) spoke thus to the  
Lord of lords, the Buddha  
(*bhagavantam etad avocat*):

### § 85

'So will I (*aham api*),  
gracious Lord Buddha  
(*bhagavāñs*), watch over  
(*rakṣāñ kariṣyāmi*) that noble  
son or noble daughter (*tasya  
kulaputraśya vā kuladuhitūr  
vā*) who (*ya*) should learn by  
heart (*dhārayiṣyati*) this  
method of the Law called Su-

mukha (*imam sumukham*  
*dharmaparyāyam*), know-  
 ledge (*vidyā*) (that is) a  
 protector of life  
 (*āyuśpālanīm*), or (who)  
 should rise up (*utthāya*) in the  
 morning (*kālyam*) (and) recite  
 (*vācayiṣyati*) it.<sup>1</sup>

### § 86 Ch 1030-1031

*tadyathā hihi vajrre ~ hihi  
 vajrre ~ hehe vajrra ~ yāva kiri  
 kiri vajrra svāhā ||*

### § 87 Ch 1031-1034

*tadyathā amḍare ~ paṇḍare ~  
 śvete ~ paṇḍarvāśini kinare  
 karāde keyure ~ iha buddhe ~  
 tatra buddhe ~ bhūje bhūje  
 bhūje ~ bhūjamga-pate ~ bhaye  
 bhaye bhayāgri bhayāgra-pate  
 ~ vini vini ~ śiri śiri-pati  
 śīma-pati ~ āditya-pati teje  
 tejapati ~ ākāra-pate phu  
 svāhā ||*

### § 88 Ch 1034-1036

*ttī vā vajradūtta mista rakṣaśā ~  
 kāmā hālai gyastā ba'ysā āste  
 hāṣṭa amjalā dasta biysiyyā u  
 gyastā ba'ysā namasyā u ttai  
 hvā si*

### § 86

*tadyathā hihi vajrre ~ hehe  
 vajrra ~ yāva kiri kiri vajrra  
 svāhā ||*

### § 87

*tadyathā amḍare ~ paṇḍare ~  
 śvete ~ paṇḍarvāśini kinare  
 karāde keyure ~ iha buddhe ~  
 tatra buddhe ~ bhūje bhūje  
 bhūje ~ bhūjamga-pate ~  
 bhaye bhaye bhayāgri  
 bhayāgra-pate ~ vini vini ~  
 śiri śiri-pati śīma-pati ~  
 āditya-pati teje tejapati ~  
 ākāra-pate phu svāhā ||*

### § 88

Then the great rākṣasī  
 Vajradūtā held (her) hands in  
 the gesture of reverence  
 towards where the Lord  
 Buddha sat and worshipped  
 the Lord Buddha and spoke  
 thus to him:

**§ 89 Ch 1036-1038**

aysā ttrāmī gyasta ba'ysa ttye  
bisīvrrāṣai o vā bisīvrrāṣaiñi jsa  
rakṣi jsē pa'jsamja yanumā u  
kā'ma cu tvā sumukha nāma  
dāyya byāmja jsīni kā'ka vījya  
drraiśā dijsāte o vā ysaina  
panamāte vāśī'tū ||

**§ 89**

'So will I, Lord Buddha,  
surround with protection and  
care for that noble son or noble  
daughter who should learn by  
heart this method of the Law  
called Sumukha, knowledge  
(that is) a protector of life, or  
(who) should rise up in the  
morning (and) recite it.

**§ 90 Ch 1038-1041**

tadyathā kuṭe kuṭe ~ kuṭa kuṭa  
kuṭani ~ kuṭa kuṭare svāhā ||  
nīle nīle nīle-keše svāhā || pīte  
pīte pīta-keše svāhā || lohite  
lohite lohite-keše svāhā ||  
avadāte ~ avadāte ~  
avadāta-keše svāhā || manjiṣṭe  
manjiṣṭe manjiṣṭe majiṣṭa-keše  
svāhā || cakrre cakrre ~ cakrā  
cakrre vajrra-cakrre svāhā ||

**§ 90**

tadyathā kuṭe kuṭe ~ kuṭa kuṭa  
kuṭani ~ kuṭa kuṭare svāhā ||  
nīle nīle nīle-keše svāhā ||  
pīte pīte pīta-keše svāhā  
lohite lohite lohite-keše svāhā  
|| avadāte ~ avadāte ~  
avadāta-keše svāhā manjiṣṭe  
manjiṣṭe manjiṣṭe  
majiṣṭa-keše svāhā || cakrre  
cakrre ~ cakrā cakrre  
vajrra-cakrre svāhā ||

**§ 91 Ch 1041-1044**

tū mī ttiñā beḍa  
āṣa'ṇa-vajsamä sāyä riṣa'�ä  
śākyamunä gyastä ba'ysä  
hvaradau ysarra-gūnä bāysu  
haraṣte harbiṣänä ttyānä  
\*baudhisatvānä<sup>1</sup> u harbiṣänä  
gyastānä śākrrä brrahmāna  
lokapālānä āstamna sādhukārā  
hauḍi ~ tta-ṇp hve si

1. \*baudhisatvānä for MS.  
baudhisatvanä.

**§ 91**

Then at that time the one  
worthy of honour, the Śākyan  
sage, Śākyamuni, the Lord  
Buddha, stretched out his  
golden-coloured right arm,  
(and) gave (his) approval to  
all those Bodhisattvas and all  
the gods including Śakra,  
Brahma, (and) the world-  
protectors. He spoke thus to  
them:

## § 92 Ch 1044-1047

śirā śirā umi śirayyau  
 śira-śāmyau bīhīyū umi tti  
 huhvata baudhisatva u gyasta u  
 lokapāla hva tāmye dāraññā  
 hīvya pata hvāñdā biśāñā  
 sarvasatvāñā hamdera kiñna u  
 āysdarrji u gyastāñā ba'ysāñā  
 ayaiśṭāna u ūhāñāna ||

## § 92

'Bravo! Bravo! (O) you  
 beneficent ones, (O you)  
 extremely fair-faced ones!  
 Very well have you Bodhi-  
 sattvas and gods and world-  
 protectors pronounced these  
 words of each of the dhārañīs  
 on account of sustaining all  
 beings and by (reason of)  
 watching over (them) and  
 with the blessing and  
 attentiveness of the Lord  
 Buddhas.'

## § 93 Ch 1047-1048

ttī vā gyastāñā gyastā ba'ysā  
 pātcā vajrapāñā baudhisatvā  
 mistā ba'ysuñnavuysai gurṣtāu  
 ttai hve si

## § 93

Then the Lord of lords, the  
 Buddha, again called to the  
 great Bodhisattva Vajrapāṇi  
 and spoke thus to him:

## § 94 Ch 1048-1054

cu ši' īyā ha'cā vajrapāṇa ~  
 bisīvrāśā o vā bisīvrāśaiñā cu  
 tvā sumukha dārāñā dāyya  
 byāñja jsīñi kā'ka vījya drraiśā  
 dijsāte ā vā ysaina panamāte  
 vāśī'tī || ši' harbiśau ba'ysyau  
 ayiśṭhye hime bidē uhāñā  
 paśīñdā ~ u harbiśau gyastāñā  
 rrūñdyau āysdañā himi u  
 harbiśau ra nātāna rrūñdyau  
 harbiśau yakṣāna rrūñdyau ~ u  
 harbiśau aysurāna rrūñdyau jsa  
 u harbiśau svarṇapakṣa-rāyāñā  
 rrūñdyau jsa ~ u harbiśau

## § 94

'Whichever noble son or  
 noble daughter it may be,  
 Vajrapāṇi, who should learn  
 by heart this method of the  
 Law called Sumukha,  
 knowledge (that is) a  
 protector of life or should rise  
 up in the morning (and) recite  
 it, he will be blessed by all  
 the Buddhas (and) they will  
 bestow (their) attentiveness  
 upon (him) and he will be  
 watched over by all the kings  
 of the gods and he will also

gaddharvānā rrūṇḍyau jsa har-  
biśānā kinarāna rrūṇḍyau jsa ~  
u harbiśau mistyau śaysdāna  
rrūṇḍyau jsa āysdaqā himi ||

be watched over by all the  
kings of the Nāgas, by all the  
kings of the Yakṣas and by all  
the kings of the Asuras and  
by all the kings of the Su-  
varṇapakṣarājas and by all the  
kings of the Gandharvas, by  
all the kings of the Kinnarīs  
and by all the kings of the  
Mahoragas.'

### § 95 Ch 1054-1056

ttū buri hve gyastānā gyastā  
ba'ysā ~ sīra saṃduṣṭā himye.  
vajrapānā baudhisatvā mistā  
ba'ysuñavuysai u biśā haṃdara  
baudhisatva u \*śakrā<sup>1</sup>  
brrahmānā āstaṇna gyasta u  
lokapāla rakṣaysa ~

1. \*śakrā (Bailey) for  
MS. *krrā*.

### § 96 Ch 1056-1057

śā' ra harbiśā parṣa' haṃtsa  
gyastyau gaṃddharvyau  
hvamṇdyau jsa u cu ra aysurānā  
~ ysamaśaṇḍai gyastā  
ba'ysāna ra hamadā hvanau  
ātaudāṇḍā u ysuṣṭāṇḍī ~

### § 95

All this the Lord of lords, the  
Buddha, spoke (and) happy  
(and) contented became the  
great Bodhisattva Vajrapāṇi  
and all the other Bodhisattvas  
and the gods including Śakra  
and Brahma and the world-  
protectors (and) the Rākṣasas.

### § 96

And that whole assembly  
together with the gods, the  
Gandharvas, (and) men and  
also the world of the Asuras  
was indeed pleased at the  
exposition by the Lord  
Buddha and approved of it.

### § 97 Ch 1057-1058

gyastā ba'ysā haḍi ttū hvanau  
samāsye ~

### § 97

But the Lord Buddha ended  
this exposition.

**§ 98 Ch 1058-1059**

sumukha nāma mahāyāna-sutrā  
dāyya byāmja jsīni kā'ka vījya  
\*nāt'na' uspurra dāśyā ||

1. \*nāt'na for MS. \*t'na.

**§ 99 Ch 1059-1060**

ttū namau sumukha-sūttri śāṇ  
khīṇā hvā': samgakā pasti pīde  
~ bu'ysye jsīṇa huṣāme udiśāyi  
~ pīla akālamaraṇai vyachāme  
parivarttāme vīra tsīmde ~  
nauda ≈

**§ 100 Ch 1060-1061**

sahaici salya naumye māsti  
pūhye: haḍai ~ sacū kīthi ḥana  
sarvākāri dāsē ≈ ||

**§ 98**

The Mahāyānasūtra called  
Sumukha, a method of the  
Law, knowledge (that is) a  
protector of life, is  
completely, wholly finished.

**§ 99**

Śāṇ-khīṇā Hvā': Saṃgakā  
ordered this venerable  
Sumukha-sūtra to be written  
for the sake of the increasing  
of (his) long life. May (all)  
afflictions (and) untimely  
deaths go to cessation, to an  
end for him.  
Homage.

**§ 100**

In the year of the hare, ninth  
month, fifth day, in the city of  
Sacū it was wholly finished.